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DOCTRINAL PAPERS.

THE HOLY GHOST FIRE.

[Extracts from the last part of an address delivered before the "Portland District Ministerial Association," published by request.]

BY REV. C. B. PITBLADO.

[Concluded.]

Again: *Calvary is the grand theme of these fire men. . . . Your scientist may see God in the mechanism of creation; these men see God in the cross, wounding humanity to harmony and sunrise. The physicist may see God moulding mountains, and kindling stars, and muzzling the savage forces of nature; the men of the fire baptism see God in Christ moulding hearts anew, and kindling new fires on the hearth of desolation, and muzzling the savage demons of hell. The poet may hear God's foot-tread in the earthquake, and His voice in the wild hymn of the hurricane; these men hear Emanuel's voice in the Gospel heart-cries, and His foot-tread sounding in the moral earthquakes all down the ages. The psychologist may recognize God in the creation of mind, and perceive in it a richer splendor than ever flickered in the bosky dell, or shone on the summer wave; these men recognize God in Christ re-creating moral mind, and filling the whole spirit with a rarer radiance than ever flashed through the mind of mere sage or genius — even the witness of the Holy Ghost. . . .*

Science and poetry amount to very little if they don't help bring souls to Jesus. These men consider it ruinous insanity for a man to study the architecture and neglect the Architect; for a man to try and read the great poem of nature, and think little about the Poet. They call it moral madness for a man to seek to know the Creator only, and care nothing about the Redeemer; for a man to be in continual pursuit of cold, abstract laws, and overlook the Law-giver; for a man to be intent on finding out the secrets of the great tombstones of the old earth, and to despise or neglect to plant his weary feet upon the living "Rock of Ages"; for a man to take pleasure in the wings of birds — eagles' wings, ostriches' wings, kites' wings, petrels' wings, and slight the only "wings" that can be to his soul a shadow, a refuge, a trust, a rejoicing. Sheer madness for a man to glory more in the Andes than in Mount Calvary. . . .

Calvary is their master topic. Calvary! not the ideals of commerce; not the speculations of philosophy; not the statutes of science; not the doctrines of politics, but Calvary with its Jesus, its blood, its holy power, and its voice ringing out to man, "this is the way, the only way to heaven; all other ways lead to hell." Their cry is, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Again: *The fire men know the worth and worthlessness of forms and creeds. They know that man needs form connected with religion. They know nothing about life without form. The gazelle is life in form; the snow-drop is life in form; man is life in form; but mere form is dead. All religious form needs life. Every creed, to be worth anything, must have a soul. A creed is not Christianity, just as ornithology is not a ring dove, just as ichthyology is not a globe fish. Theology is not godliness, and more than botany is a blue-bell, or physiology is manhood. A creed is only the husk, while Christianity is the kernel. Theology is only the stover, while Holy Ghost life is the fire. Knowing all this, these men believe, pray, live and preach so as to infuse into their creed the fire life, into their theology the electric spiritual power.*

Again: *The fire men know the worth and worthlessness of strong native character, and of intellectual power and culture. Worth! Why do we hear more about Alfred the Great than about Ethelred the Unready? The one was strong, and the other feeble. Catiline's words burned as with pandemic lava, because of the weird and boiling soul behind them. Danton's cyclopean cries, that seem to have been swift and dire and grand as an eastern tornado, got their sublimity from the demon soul who uttered them. Sumner's words got their power from the Sunmer behind. Strong native character, and brain force, and culture go to make men's words mighty. Knowing this, these men of holy fire seek to attain intellectual power and culture; but knowing also the worthlessness of mere mental cultivation, and scholastic lore, and strong natural character, their heart-cry is, "Lord, let the fire-shower fall upon our souls every day. Let the flame-tongues never become cold, dull, dumb." Learning and genius are good, but Holy Ghost fire is the grand essential. Chalmers was an intellectual Boanerges, but his words got their holy frenzy and contagious spiritual fire from the holy soul behind them. Edward Irving was a genius, his blood boiled with poetry and enthusiasm, but his sermons got their solemn fury and their hallowed power from the holy spirit who uttered them. Summerfield was not, like Irving, an intellectual Titan, but he stirred Christendom, because his silver clarion was full of the blast of the Holy Ghost. Whitefield was not a genius, but his musical thunder startled souls in their shrouds of death, because it was the cry of a soul on fire with the Holy Ghost. John Smith, one of England's great revivalists, was a man of little mind force, but the holy fire made his life a power, and his words flames. We need native force of character, and intellectual power and learning, but we need Holy Ghost fire far more. We can't, perhaps, all be highly cultured, but we can all have the holy fire. We*

can all have the very best God has to give. If He gets His own way, we shall all be men of holiness and power. Again: *The fire men are preachers rather than essayists. They are above mere logic, or rhetoric, or clean-cut, well-finished sentences. To them, a sermon that comforts no saint, wins no sinner, or sanctifies no soul, is worse than worthless. Preaching, with them, is not a bargain with the congregation, nor a solemn coqueting with souls, nor a hinting at the necessity of repentance some day, nor a prophesying of "smooth things," nor an elaborate attempt at feeding dead men. Salvation is not a prudent arrangement against somewhat uncomfortable sequences. Worship is not only a proper and genteel form. No, no! To them worship is the soul sitting down at a celestial feast, or the climbing of a ladder that leans up against the heart of God. To them salvation is to have the soul "filled with the fullness of God" here, and then to be loved and palmed among the lovers and the victors of the better time. They are expected to engage in their evangelistic exercises about the 15th of next month. They reach and influence the masses largely through the instrumentality of singing the glad tidings of the Gospel.*

CORRESPONDENCE.

SOUTHERN METHODIST CORRESPONDENCE.

BY "NOTOS."

Will you permit a criticism upon an item which appeared in an editorial paragraph of your paper of Feb. 4th?

"No one can for a moment believe that the Southern States, certainly any of them where the colored vote is not in the ascendant, will make equal or even adequate provision for the colored population, at least at present." That was written in reference to public schools. Dr. Sears, who has given very special attention to the subject of public schools in the South by his personal observation, states that Virginia, West Virginia and Tennessee, are in advance of all the Southern States in the general instruction provided in public schools. Certainly the colored vote is far from being in the ascendant in these states. I suppose Tennessee is doing far more for the education of the colored population, by public schools, than Mississippi, South Carolina, Louisiana, or Florida, and yet the colored scholastic population is scarcely one-fourth of the total scholastic population of the State.

I have been carefully studying the annual report of our State population, recently submitted to the Legislature, to see if equal or adequate provision has been made for the colored children. The report fills over 200 pages. I glean the following: Scholastic population 420,384, colored 103,856—nearly one-fourth; schools, white 4,227; colored 923—less than one-fifth. But from the larger number of attendants, I infer that only one-fourth of all the children who have received the benefits of public school funds in this State, are colored. I have passed a number of colored schools in different counties of the State the past year, in the country as well as in cities, and the colored schools are, in almost every instance, much fuller than the white. The colored parents and children, especially in the country, seem to be far more eager to realize the benefit of schools than the whites.

Teachers employed in public schools, 5,551; whites, 4,630; colored, 921—nearly one-sixth. Not an equal proportion, and yet more perhaps than are competent to teach. Remarkably few that ask for license or schools are refused, from the fact that in most of the rural districts, and many of the towns, white persons will not teach colored schools. And yet in the cities of Nashville and Chattanooga, where the best organized and attended public schools of any in the State are taught, the teachers are nearly all white. Intelligent white young ladies, reared in the South, and really accomplished and well educated, are ready to teach colored schools in Nashville. But in the most illiterate portions of the country, of my acquaintance, white persons cannot be induced to teach colored schools, no matter how needy or dependent. In fact, the greatest opposition I have found to the education of our colored population is among the ignorant, poorer classes of white people.

I have scanned carefully the reports of ninety-two of our ninety-three county superintendents. Eight counties have no colored schools at all; four of those have less than fifty colored scholastic population each. One county seat has a public school for colored children, though only fifteen in the county. Surely that is a "soot free" school. Three other counties, with from 40 to 67 colored scholastic population, have good collection, and Chaplain McCabe was remembered, too.

The Conference was also favored with the presence of Bishops Simpson, Wiley and Harris. Dr. Curry, of the *Christian Advocate*, was received with enthusiasm, and Doctors Dashiel, Rust and Kynett presented the claims of their special departments with their usual ability. Dickinson College was efficiently represented by its president, Dr. McCausey.

The business was conducted by the Conference with dignity and despatch, and though some of the discussions generated some warmth, yet there was no bitterness. Early in the session it was decided not to receive any candidates on trial, and a motion looking to the reconsideration of this matter was subsequently laid on the table by a decided vote. This action was absolutely necessary, in view of the crowded state of the Conference. Even as it is, men have been sent to places where they can only obtain a meager support. For the same cause the Conference passed a resolution specifically requesting the presiding Bishop not to make transfers to the Conference unless an equal number were transferred from it.

This was not opposition to the principle of transfers, nor was it a reflection upon those who have been transferred, but simply a measure of mutual self-protection on account of the overcrowded state of the Conference.

Brother Gracey is misinformed when he says that the Conference "passed a resolution gravely informing all licentiates that they would be admitted to the Conference only on condition that they remain unmarried four years from the date of their admission on trial." It is true that, the day before the adjournment, a resolution was presented to the effect that the Conference would understand unmarried men, hereafter received, to remain unmarried until they had been in the traveling ministry for four years; but, instead of gravely

God can alone make the unholy spirit of man holy. Knowing this, these fire men court the Holy Ghost. They prize Him above the lyre of angels and the sepiaries of seraphim. They have in Him a greater power than all the battalions of the skies without Him. He is the absolute Power. They honor along Him as the Quickener, the Regenerator, the Comforter, the Sanctifier, the Anointer of souls. To these men He is a dear personal Friend. He is their life, and their health, and their wealth, and their power, and their enthusiasm, and theirunction. Lord, rain upon us all anew the Holy Ghost fire-shower.

passing this resolution, it excited strong opposition, and called forth a strong sentiment against ranking ministers according to marriage and family, rather than merit and fitness. It was maintained that if a minister never marries this should not operate against him as to the character of his appointments, but that he should be granted position according to his ability; that this principle would be just as much in favor of the married as of the single preachers; and that any other policy must retard the efficiency of our ministry and the development of our denomination. The discussion was continued over the hour of adjournment, and, as no one called it up again, a vote on the question was not reached.

Messrs. Whittle and Bliss, the eminently laymen of Chicago, who have been so successful in Louisville and Lexington, Ky., in winning souls for Christ, have been invited by the ministers of different denominations in Nashville to visit their city. They are expected to engage in their evangelistic exercises about the 15th of next month. They reach and influence the masses largely through the instrumentality of singing the glad tidings of the Gospel.

At a meeting of the Tennessee Historical Society, held this month, Mrs. James K. Polk, of Nashville, presented the society with the pen of an eagle quill presented to the President by Mrs. Co. Curtis, of Virginia, with which he signed the first message to Congress — the act to admit Texas, and the treaty of peace with Mexico. She also bequeaths to the society at her death, the public and official papers and executive journal of her late husband, which she has kept secured in a room, the furniture and arrangements of which have never been disturbed since he laid down his pen. Mrs. Polk, now past seventy, yet resides at her husband's home, near the centre of the city.

Terrible tornadoes have visited towns in North-east Mississippi and North Alabama, recently, doing fearful damage. The rains in Tennessee have been unusually heavy, and some streams have been deeper than ever known before. Water spouts have been reported in various portions of the State. The *Chattanooga Times* reports that the recent flood of the Tennessee River washed off several feet of soil from ten or fifteen acres of a farm near Louisville, Tennessee. The whole of the denuded area was covered with human skeletons, some straight, some reclining, and some in a sitting posture. Mr. Bates had counted over a thousand osseous forms of infants, children and grown persons. Residents of sixty-five years had never heard of human remains found there before. They have been interred for several centuries.

Near Nashville, Tenn., March 23.

PHILADELPHIA CONFERENCE.

BY REV. T. B. NEELY.

We were just getting ready to mail our letter to the *HERALD*, when, glancing in the paper which had just arrived, we were greatly surprised to discover that we had been somewhat anticipated by our friend, Rev. S. L. Gracey. That threw our correspondence into considerable confusion; but, as he did not say everything that we intended to say, and as, in regard to one or two matters, he is slightly in error, we venture to recast the letter.

The last session of the Philadelphia Conference was held in Music Hall, Norristown, Pa., beginning March 17th and ending March 24th. Bishop Andrews fairly won the respect and love of the Conference by his quick perception and sound judgment, and his considerate and affable manner as a presiding officer, while his logical and eloquent sermon on special providences gave him a high reputation as a preacher. We venture to say that our excellent Brother Gracey errs when he writes that "the good Bishop did not appear to advantage, seated at the foot of towering mountains and elegant castles on the hither shore of a mountain lake." This, however, is a matter of taste, but we think the scenic water did not reflect upon him, neither did the mountains throw him in the shade.

The Conference was also favored with the presence of Bishops Simpson, Wiley and Harris. Dr. Curry, of the *Christian Advocate*, was received with enthusiasm, and Doctors Dashiel, Rust and Kynett presented the claims of their special departments with their usual ability. Dickinson College was efficiently represented by its president, Dr. McCausey.

The business was conducted by the Conference with dignity and despatch, and though some of the discussions generated some warmth, yet there was no bitterness. Early in the session it was decided not to receive any candidates on trial, and a motion looking to the reconsideration of this matter was subsequently laid on the table by a decided vote. This action was absolutely necessary, in view of the crowded state of the Conference. Even as it is, men have been sent to places where they can only obtain a meager support. For the same cause the Conference passed a resolution specifically requesting the presiding Bishop not to make transfers to the Conference unless an equal number were transferred from it.

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and addresses. It was throughout an occasion of rare interest.

This institution is an illustration of the wonderful perseverance, indomitable skill (and subsequently a corps of self-sacrificing teachers) of Rev. O. N. Hartshorn, LL. D. It has reached its present eminence, founded without means or prestige. Now its property is nearly half a million dollars, and the village of a few houses has grown into a large town. The apparatus for illustrating the sciences, the museum, etc., are worth over a quarter of a million of dollars. Last year the number of students was 1,197. During its existence there have been in attendance, of different students, 11,027. The income last year for the benefit of the students was \$26,540. Rooms are furnished in the College buildings, and board in families, at \$3 per week. Both sexes are educated.

MIDDLETON CORRESPONDENCE.

The winter term has drawn to its close, the last chapel service being held this morning, and recitations ending with the evening. Some of the students have started for home, but the majority remain to attend the Junior exhibition this evening. In former years nearly all the class had the privilege of participating; but last year a new arrangement limited the number of speakers to the ten who should have maintained the highest rank in declamation and composition, since the Freshman year. This added somewhat to the interest of the occasion, and the change, which extended also to the arrangements for Commencement, met with very general approval. Greatest interest was felt in the exhibition which took place this evening, for this year occurred the first contest for the Ferry prizes. The prizes are \$30 and \$20, respectively, given this year in gold, and among the most liberal bestowed in the institution.

The speakers of this evening had evidently realized that something was at stake, and they acquitted themselves in a manner that reflected credit upon the class.

The first speaker was Miss Larned, a fact that may, perhaps, furnish an argument to the advocates of co-education. We do not propose to give a criticism upon the several performances. The decision of the committee, on every such occasion, is looked for with impatience. The contestants, however, when the committee are selected from the town's people, even though it be from teachers, lawyers and preachers, would better make up their minds to be content with the verdict of the college, and lay little stress upon that of the committee, by whom the award is actually made; for the conspicuous unfitness of the latter, as a general thing, for the position which they occupy, is becoming notorious.

The Juniors, instead of hiring professional singers, followed the example set last year by the present Senior class, and sang for themselves. Such books cannot be too widely circulated for the instruction of the common people, and especially for the training of average house-builders.

Harper & Brothers publish a handsome quarterly, of nearly an hundred pages, called *SONGS OF OUR YOUTH*, by the author of "John Halifax, Gentleman." This pretty volume Miss Mulock dedicates pleasantly "to my old friends." It contains over forty songs, which have been arranged to appropriate melodies. The songs sweep the whole scale of human carols, from the height of joy to the depths of sorrow, and the music seems well adapted to the sentiment.

Oliver Ditson & Co. have issued a volume of *ORIGINAL HYMN TUNES, CHANTS, SENTENCES AND MOTETS*, composed by Henry K. Oliver.

Mr. Oliver has an enviable reputation as an amateur composer and singing-leader in sacred music. He has made sacred music the ornament and solace of his life, and presents a noble result in this volume of his studies, illustrating his musical genius. Several of them, like "Federal Street," have become classic.

One of the best manuals, without exception, for the presiding officers of a deliberative or popular assembly, is the comprehensive little treatise just put forth by Mr. Wm. S. Robinson, from the press of Lee & Shepard. It bears his name *aplomb*, "Washington's Manual." Mr. Robinson was for eleven years clerk of the Massachusetts House of Representatives — a man of fine original genius, of a judicial mind, and of very incisive intelligence. He has learned, by long practice, what is of real value in the various canons of parliamentary law in use, and how to condense a code of laws embodying the accepted forms of business procedure in the fewest possible words. The work has been admirably done. It could hardly have been further eliminated, and yet it lacks no essential feature of the voluminous codes heretofore issued. The volume will be prized by all who are liable to be called upon to preside at public meetings, or over societies, and will give to any intelligent student a clear conception of his office, and the manner of discharging successfully its duties.

The Conference was held at a leading railroad centre — grown up in a few years — easy of access. We have only one vigorous Church, with a sturdy Society, at Mount Union, two miles off. About four hundred members of Conference, visiting ministers, officials, etc., were entertained. Hundreds of laymen and ministers came at intervals, and the surrounding country seemed aroused and interested. Dr. W. H. Locke, pastor, performed host superbly.

Only three of the original members at the organization of the Conference remain, namely: Robert Boyd, T. M. Hudson, and R. Hopkins. Prof. Rice. It seems that this must be a heavy burden, in addition to other College duties; but these two have done their part well. This term has witnessed eminently practical preaching. Sound doctrinal sermons are good, but sometimes, at least, and certainly this winter, such preaching as we have had this term is just what is needed. It is to be hoped, not especially for the sake of the students, but for the sake of those who occupy the College pulpit, that another year may find a greater number of the Professors able and willing to share this office.

The reports of the eleven Presiding Elders were generally favorable.

Church building and other improvements had been going forward at many points. No better evidence could be given than that most of the preachers had been paid their full claims. The Missionary collections reached nearly \$24,000, almost \$1,000 in advance of the previous year. The collection for necessitous cases exceeded \$10,000 — within about \$200 of the year before. These facts speak for themselves.

The visit of Bishop Harris, and remarks relative to his grand episcopal tour around the world, were a source of much pleasure. Bishop Bowman preached Sunday afternoon, in a large hall, which held two or three thousand persons, a sermon of great compass of thought. It will long be remembered.

Among the events was the visit of the members of Conference, and hundreds of others, to inspect Mt. Union College, two miles back from Alliance, and examine the apparatus, museum, art galleries, etc. Previous to the public exercises, President Hartshorn entertained a large company at his residence with a fine dinner. Among the guests were Bishops Bowman and Harris, Dr. Reid, Arthur Edwards, A. G. Byers, Rev. J. L. Read, and W. H. Kincaid, of Pittsburgh, the eleven Presiding Elders and others. Dr. W. Hunter, editor of *Pittsburgh Advocate*, was among the invited guests. The company then proceeded to the College, and, after spending some time in sightseeing, assembled in the spacious rooms (thrown into one) of the two literary societies, to hear some choice music.

through the blood of a dying Saviour, the reinforcement of a great, inspired symbol, without which an interpretation would have no significance or reasonable justification. We commend the volume to the teacher's as well as the minister's library, as containing the marrow of inspired truth.

The last of the admirable series of "epochal histories," now in course of publication by Scribner, Armstrong & Co., is *THE FRENCH REVOLUTION AND FIRST EMPIRE*, by William O'Connor Morris; with an Appendix upon the Bibliography of the Subject, by President Andrew D. White, LL. D., of Cornell University. This comprehensive hand-book gives a good idea of the condition of the French monarchy, nobility, Church and peasantry, antecedent to the meeting of the States General and the great outbreak in 1789. It thus gives a rapid and quite vivid summary of the destruction of the Monarchy, the Constitutional Assembly, the Reign of Terror, the fall of Robespierre, the Directory, the rise and culmination of and fall of Napoleon, closing with Waterloo in 1815. It is an excellent manual to refresh one's historical memory, and for the use of academic and collegiate students. The gathering and classifying of the immense literature of the theme by President White is a valuable service.

The Orange Judd Co., publishers of *The Agriculturalist* — the unsurpassed magazine for farmers, naturalists, and horticulturalists, and one

The Christian World.

WOMAN'S FOREIGN MISSIONARY DEPARTMENT.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The New England Branch of this Society is just entering upon its seventh year of activity. Its past years have been full of blessing, bringing to the women of the Church at home a new interest in the work abroad, and a new development, fitting them for many other spheres of usefulness.

This Branch assumed work last year to the amount of \$10,000, and its receipts are \$11,200. But its mission is just begun. The fields are still whitening for the harvest, and the voice of the Master is still heard, "go the way to-day in My Vineyard."

Are we ready for advance movements? or have we reached the limit of duty and privilege? There are probably sixty thousand Methodist women in New England. Are there not forty thousand of these who could pay two cents a week for the salvation and education of their benighted sisters in pagan lands? But we have less than two hundred auxiliaries to the W. F. M. S., with a membership not exceeding six thousand. O, for a baptism of missionary zeal to fall upon the women of the Church!

This work, as well as work in many other directions, is given into our hands to do. The circumstances of the age offer multiplied opportunities; and, whether we will or no, the responsibilities are ours. We cannot if we would go back fifty or a hundred years, and take the responsibilities of our mothers and grandmothers. Invention has lightened our toil in many directions. It is for us to say whether the time thus redeemed shall be given to fashion and worldly pleasure, or devoted to God and His service.

Let us once more take this subject into our closets, and, renewed by consecrating time, talents, influence, home, children, money, all, to the Master, inquire diligently, "what will Thou have me to do?" If the commission of the risen Jesus, "go ye into all the world," is not whispered in our ear, or the "come over and help us" pressed upon our hearts, then it may be God excuses us from any part in the grand work of bringing the world to Himself.

Secretaries (Branch, Conference and District) are appointed, and it is their duty to do all they can to push on the work. But the service is gratuitous, and few can give a great amount of time. The hearty co-operation of every woman in our Churches and congregations is earnestly solicited. Let there be no waiting for outside help. The very best way to organize an auxiliary is for the ladies in any of our Churches to come together, with or without their pastor, adopt the constitution, secure as many names as possible as members and subscribers to the *Heather Woman's Friend*, elect their officers, send their number and name of corresponding secretary to the Corresponding Secretary of the Branch, and then push on to vigorous labor in this department of the Master's service. In this way there is no expense incurred, and it is a home work. But if any fail to do this, let them not be surprised if suddenly there come into their midst one of these authorized agents.

So little is asked in order to secure membership in this Society that few need be deprived the privilege; fewer still but can cast their little into this treasury. In some Churches it may not be practicable to organize auxiliaries, but something can be done. Mite-boxes can be introduced into families, and they will scarcely fail to yield one dollar a year. Or, monthly collections may be taken by calling on the women and girls of the Church and congregation. Many would give five or ten cents a month who would not care to become connected with an auxiliary. While, to some extent, uniformity of method is desirable, yet there are numberless means which may be devised in different localities for securing the wished-for results.

Is there not at least one earnest missionary spirit in every church who will see that the charge is represented in the treasury of the Woman's Foreign Missionary Society this year? If nothing else can be given, do not fail to give this cause the effectual, fervent prayer of the righteous.

Mrs. C. P. TAPLIN,
Cor. Sec. M. E. Branch of the W. F.
M. S.

REV. LUKE WISEMAN.

MR. EDITOR:—Looking over my old Bible, I find the names of ministers written against the texts I heard them preach from, 30 or 40 years ago. The name of Luke W. Wiseman has stirred a thousand old memories.

In the Spring of 1839 he was sent to the Ely Circuit, to supply for one of the Conference ministers who was sick. He was then a young man, in his teens. Our introduction was novel and somewhat embarrassing. Some few hours before the time for preaching arrived, my father thought it best to send an escort to meet the minister, as it was the last of the "feast days" (that is, a merry-making time), and the youth of the village, with others, were noisy with mirth. So, calling me, he said, "my daughter, I want you to go and meet the minister." There was no asking the why or wherefore, for father's word was law. So off I went, wondering how far I should have to walk, how I should know the minister, and many other thoughts, all of which were cut short by seeing a gentleman coming along very swiftly, taking long

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His onward and upward steps to fame and usefulness have been watched with deep and prayerful interest. I might not have known him at sight, had I met him at the late General Conference, as thirty years brings changes. But in heaven we shall know each other. O, what a thrill of joy is the thought of reunions in the better land. Yes, I shall meet the old fathers who often laid their hands on my head, calling down a benediction from heaven to rest upon me. In the changes that have come in forty years, it has seemed at times that I could feel the pressure of those holy hands, and again see the upward look, and hear the tones of the earnest "God bless the child!" Ah, how often has the bowed head, and almost broken heart, been cheered as these early scenes have come back to me, and with streaming eyes I have said, "though He slay me, I will trust in Him."

Dear servant of God, whose eye may rest on these lines, do not forget the children. The pressure of your hand, the look of love from your eye, your hearty "God bless you, child," will follow them when you have passed away, and in times of deep distress may save them from despair.

Mr. Wiseman was a very fast walker. He used to tell, with a good deal of gusto, of being taken for the devil. In going to one of his country appointments, in the dusk of evening, his way lay through a lane with hedge rows. Beside, or inside, one of the hedges was a foot-path. On it an old gentleman trudged along from market with his basket. Looking behind him he saw something very tall, and coming at a fearful speed. He felt he could not outrun it, if he tried; so, with his eye turned over his shoulder, and trembling in every limb, he saw the "monster" pass. With a sigh of relief, and as fast as his trembling limbs could carry him, the old man hastened home. As soon as he reached the door, all out of breath, he said, "O, Betty, I have seen the devil! he passed me in the lane. I should think he was ten feet tall, and he passed me like the wind." Mr. Wiseman was sitting in the corner, quietly eating his bread and milk, as this was his resting place before preaching. As soon as the old gentleman stepped in, his good wife tried to hush him, and Mr. W. said, "what do you mean by calling your preacher the devil?" We can imagine the scene that followed. This story I had from Mr. W.'s own lips, over thirty years ago.

M. W. R.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

Jesus is riding on, conquering, and has put a banner into the hand of every lover of Jesus, that it may be displayed. Put up your banner, "holiness to the Lord," and go to work for Jesus as if you expected Him to defeat His enemies, and give victory to Zion.

All are noble in heaven, yet there are distinctions. "They that win many to righteousness shall shine as the stars forever and ever." We need not call on our imagination, but rely on what the Word says. Let us partake more fully of the divine nature, and be among the "wise" who shall lead others to plunge "beneath that flood" which has power to cleanse the world.

David refused to offer burnt offerings unto the Lord of that which cost him nothing. And shall we offer to God that which costs us nothing? Our Father gave us the best gift he could bestow. A father told his little girl, who was playing with some glass beads, to throw them into the fire. The request seemed very unreasonable to the little girl, but when she saw that her father was in earnest she obeyed, and then threw her arms around her father's neck and burst in tears. In a few days he brought her a beautiful necklace, and said, "I have brought you this because you put your trust in me." Jesus never asks us to give up anything that He does not give us infinitely more in return. He gives us Himself, in His fullness, when we are willing to give Him our poor, paltry, sinful selves.

Is there not at least one earnest missionary spirit in every church who will see that the charge is represented in the treasury of the Woman's Foreign Missionary Society this year? If nothing else can be given, do not fail to give this cause the effectual, fervent prayer of the righteous.

Mrs. C. P. TAPLIN,
Cor. Sec. M. E. Branch of the W. F.
M. S.

REV. LUKE WISEMAN.

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We come to Jesus as poor, helpless sinners, and He forgives us, imputing to us the work of Jesus. He saves from wrath, and blots out the record that is against us. "By His stripes we are healed." But God wants to do more than this; when we abandon ourselves, and renounce everything, He fills the soul, imparting himself to us.

When we become babes in Christ we are full of love, and there is no room for unkind criticism.

When a vessel is in danger, drifting among icebergs, the captain, filled with anxiety, remains at his post, not daring to leave it; but when the pilot comes on board an expression of perfect rest and absence of care is seen as he gives up entirely the care of the ship. When we give ourselves up entirely to God He will land us safe on the shore where there are no doubts, and being fully satisfied that we are saved ourselves we will have nothing to do but to try to save others from the wreck.

Christ in us is a safeguard against the annoyance of the jostle of everyday life.

When God sent out the spies to Canaan He repudiated the report of the majority, and rewarded those who said "we are able." God's cause has always been in the minority.

It is not according to the teaching of the Word that the world shall be converted. God's Church will grow better, and the world will grow worse, till they stand, in gigantic form, opposed to each other, and then the end will come. We have no record in history where sin was so open, and men so utterly destitute of shame and remorse, or where the Church was so intensely thirsting for God, as now.

C. G. BROCKWAY & CO.,
Wholesale and Retail Dealers,
230 FRIEND & 130 PORTLAND STS.
12

Commercial.

BOSTON MARKET.
WHOLESALE PRICES.

April 19, 1875.

FLOUR—Super fine, \$4.00 @ 47c; extra, \$5.25 @

62c; Michigan, \$5.00 @ 47c; St. Louis, \$6.00 @ 50c;

SOUTHERN FLOUR, \$5.25 @ 50c;

BREAD & MUFFINS—White, 25c @ 25c; brown, 25c @ 25c; bushel,

OATS—25c @ 25c; bushel,

SHOOTS—\$2.00 @ 31c per bushel,

FINE FEED—\$2.00 @ 31c per bushel,

SEED—\$1.00 @ 12c per bushel,

BED TOP—\$4.00 @ 47c per rack; R. I. B. B., \$2.00 @

25c per bushel;

ASPHALTS—\$0.50 @ 60c per bushel,

POWDER—\$27.00 @ 28c per lb.; Lard, 16 @ 16c/lb.; Hams,

16c/lb.

BUTTER—20 @ 25c;

CHEESE—Factory, 15 @ 17c;

EGGS—25 @ 25 cents per dozen.

HAY—\$2.25 @ \$2.00 per ton, for Eastern Pressed.

POTATOES—\$0.50 @ 17c per bushel;

ONIONS—\$2.50 @ 30c per bushel;

MARROW—\$3.00 @ 32c per bushel;

HUBARD SQUASH—\$3.00 @ 34c per bushel;

SWED POTATOES—\$4.00 @ 45c per bushel.

REMARKS.—New Butter that is choice sells at

3c. Pork, Lard and Hams have advanced, and still

an upward tendency.

G. C. BROCKWAY & CO.,
FLOUR DEALERS.

White Corn Flour,

Rye and Graham Flour,

Yellow Corn Meal,

White Corn Meal,

Rye and Oat Meal,

Buckwheat, Cracked

and Crushed Wheat

Wheat Screenings, Hominy, etc., etc., in large or

small packages to suit.

C. G. BROCKWAY & CO.,
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SPRING . . . 1875.

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THE MASS. LEGISLATURE. — The investigation of the State House repairs (on the inside of the building) is still going on. No fault has been found with Mr. Clark's work on the outside. In the House, on the 13th, it was voted to reconsider the question of enforcing the laws relating to the schooling and hours of labor of children in manufactories and mechanical establishments. The bill providing for a survey of the State is under consideration.

The forty-second number, bringing the work down to W., of "Potter's Complete Bible Cyclopedie," is now issued. This finely published and edited Biblical dictionary is rapidly approaching completion. It is beyond comparison the handsomest and fullest work of the kind prepared for popular circulation, and will be an ornament and a library in itself for the Bible student.

The animus of the Catholic party is seen in the recent amendment proposed to the Supply Bill, in the New York General Assembly, that \$50,000 be appropriated to the support of a Roman Catholic Protective. It was voted down; but there stands the fact of such a motion, which was violently advocated. The Catholics are becoming bold. Let Protestants be firm.

"Bishop Simpson," says the Pittsburgh Advocate, "spent last Sunday week in our city, in better health than at his last visit. Tho' not sufficiently well to preach on Sunday, he was at the Preachers' Meeting, and delivered a very interesting address on Monday."

Last Wednesday our esteemed friends, John S. Damrell, esq., and his wife, celebrated, in a large and happy circle of relatives and invited guests, the twenty-fifth anniversary of their marriage, and at the same time the majority of their son John. Happy and useful years has this quarter of a century been. Happy and useful may those to come be, whether the golden era be passed on earth or in heaven!

This is just the season to send to James Vick, the great seedman and florist of Rochester, N. Y., for his catalogue. His gardens and flowering seeds are reliable, and his stock is unsurpassed in the country. We speak positively, for we have had the experience of years with the varieties of seeds and shrubs from his large warehouse.

Rev. William Taylor, late from Bombay, is now in London, preaching to immense audiences. The Christian World speaks of one of his sermons as "a remarkable discourse, full of power; and this power made itself felt."

Mr. Varley made an excellent address at the Preacher's Meeting, commanding him self to the warm sympathy and co-operation of the brethren. Bishop Haven endorsed him in a short and very hearty speech.

Applicants for Preachers' Aid Funds, who have not already done so, are requested to forward their papers to Rev. G. S. Chadbourne, Secretary of Committee, as early as convenient.

NEW ENGLAND SUNDAY-SCHOOL CONVENTION on Lake Winnipisaukee Camp Ground at Weirs, N. H., on Boston, Concord and Montreal Railroad, June 14-19, 1875.

This gathering will afford a rare opportunity for the discussion of the sundy-school methods, actual drill in sundy-school normal work, etc., etc. Eminent leaders and speakers have been engaged, among whom we are glad to announce Rev. J. H. Vincent, D. D., of New York (who will have the entire management of the services during the week), Rev. W. H. Murray, Rev. G. C. Lorimer, D. D., Bishop L. C. Willey, D. D., Rev. B. K. Peirce, D. D., Rev. J. W. Hamilton, A. M., Rev. W. F. Crafts, A. M., Rev. J. F. Hurst, etc., Especial attention will be given to singing. Choirs have already been organized in various parts of New England, and are preparing for this great open-air Jubilee. Dr. Ebenezer Tappan, of Boston, will have charge of the singing, assisted by some of the best talent in New England. The Doctor will also give one or two lectures on music during the Convention. There will be a "Children's Day," when all the children of the Sabbath-schools in that section of New England, without reference to denominations, are invited to be present. 5 Societies are cordially urged to bring tents, and spend five days in Sunday-school work. Locations for private or society tents can be secured by writing L. R. Weeks, esq., Laconia, N. H. This invitation is extended to persons of all denominations. All necessary arrangements for reduction of fare on railroads, for boarding, etc., etc., will be made for the accommodation of the public. Each day's exercise will comprise a praise-meeting, two lectures or sermons, normal class drill, Bible readings, Sunday-school discussions, etc. One or two of the best concert bands in New Hampshire will be present to assist in praise service, and to discourse music for the entertainment of the people every morning and evening.

THEODORE L. FLOOD, for Committee.

we have? Into the treasury of God, we must still believe that activity may be calm while it is earnest, and that consecration does not require from us the futile endeavor to crowd two lives into one." — It is an interesting fact that the great Moody meetings in Agricultural Hall, London, embracing 30,000 people, do not diminish the attendance at churches in the vicinity. During the first ten days of Mr. Moody and Mr. Sankey's visit to London, it is said, 350,000 people attended the services. Mr. Moody lately invited 250 ministers of various denominations, to a friendly conference as to the future course of the revival work. He has always sought the co-operation of ministers.

A monumental stone in honor of Thothot III, of Egypt, during whose reign (1491 B. C.) the exodus of the Israelites is supposed to have taken place, has just been discovered. More than 400 geographical names have been deciphered. — Instead of a tunnel to connect England and France, it is proposed to erect a bridge over the channel. The expense of the first would be 25,000,000 francs (\$5,000,000), that of the latter 600,000 francs (\$120,000). — A bill has been introduced into the English Parliament to restrict the sale of beer and other fermented or distilled liquors on Sunday. The Wesleyans, among others, are memorializing Parliament in favor of such a law. — A Hindoo lady, "young and accomplished," has preached a discourse on the unity of God before an audience of forty Hindoo ladies. — An Episcopal clergyman's daughter, in Camborne, England, where a revival is in progress, has been assisting her father, who is a vicar, in the various services. At this the bishop of Exeter is indignant, and has forbidden the lady to take any further part in them. But this action of the bishop will result in giving her a wider opening, her friends having taken steps to erect a large building for her services. The Church of England is more in danger from poverty than from pietism. She had better drive out the papists, and let the priests alone. — The Roman Catholic church is losing as well as gaining. A large body of Catholics in Russia and Poland, sometimes called "Catholics of the Oriental Rite," and also "United Greeks," who have long enjoyed peculiar privileges, and whose bishops, sixty of them, opposed the dogma of infallibility in the Ecumenical Council, have become alarmed at the progress of Jesuit and Ultramontane principles, have renounced the Pope and entered the Greek Church, to the number of 50,000.

The take at Lowell is confined to one class of spinners (mule spinners). — There is favorable news from Louisiana. The Wheeler compromise seems to be peacefully accepted. The Kellogg government is recognized by the House, 98 to 18. — Pember-

ton, the murderer, is to be tried in May. — The United States troops had had a hard fight with the Cheyenne Indians, in which three Indians were killed, and sixteen soldiers were wounded. — It is estimated that the strike of 40,000 men in Pennsylvania, has cost them the loss, in wages, of \$500,000 per week, and nearly \$2,000,000 in all, thus far. — Almost a miracle has happened in Natick. During the revival, now in progress there, the seats in the Methodist Church, on a recent Sunday, being entirely filled, the Catholics offered to loan seats from their church, to accommodate those who had to stand. That shows a true Catholic spirit. — The Lowell mill troubles still continue. — A new paper in Rome says that it properly belongs to the ruler of the country to place the red hat upon the head of a new cardinal, and seems to think that the only reason why President Grant cannot put Mr. McCloskey's new hat on him is that he is not a Catholic! Really.

On the 10th, or thereabouts, Mr. Jones, of New York, or somewhere else, bought a new hat (not scarlet) and rode out in his new carriage (not red). It was a great event in the neighborhood. Several friends afterward called to congratulate him. He bore his honors with great modesty.

Mr. John Taylor, of the firm of Hogg, Brown & Taylor, of this city, died on the 12th. — Mr. Charles Tappan, a brother of Lewis Arthur Tappan, died on Fast Day, at the age of 90 years and eight months. — Severe tornadoes in Arkansas and Illinois, on the 8th. — Arkansas five persons were killed. — President Grant will be 53 years of age on the 27th. — About one hundred Andoverville prisoners had a reunion on the 9th, in the Coolidge House, Boston. — Lord Bacon's Essays have been recently published in Bengal.

FIRE. — Reed's carriage-shop, Springfield, \$5,000; forty buildings in Middletown, Pa., \$100,000; barrel of coal-oil exploded in a cellar, Baltimore, Md., burning and injuring several men; dry-goods store, Worth and Leonard Streets, New York, \$32,000; Thayer's grocery, Clinton, 2 persons perished; Taft's pottery works, Keene, N. H., \$10,000; Mr. Clifford's house, North Tisbury, Mass.; Mrs. Clifford burned to death; Mrs. Pierce, aged 85, North Windsor, Me., burned to death; a block, Monmouth, Illinois, \$27,000; a dye-house, Hartford, Conn., over \$10,000; the mansion-house of Mrs. Mecalf, Providence, R. I., \$10,000; Washburn & Moen Manufacturing Co., annealing house, Worcester, 14th, \$30,000; building, 28 Merchant's Row, this city, 10th.

THE WEEK. — At the 8th Annual Session of the Classical and High School Teachers of Massachusetts, the 10th, Dr. Peabody, of Cambridge, advocated the reading of narrative portions of the Bible in the school-room. He said that sectarianism was preferable to ignorance of the Bible and of Christianity. — In Germany the Pope, having ordered his subjects to disregard the ecclesiastical laws of the land, Bismarck rejoins by a bill withdrawing State aid from the Catholic clergy. — The 3,000 Jews of Safed, Palestine, ask the Lord Mayor of London to lend his aid to carry out a plan for promoting agriculture and industry in the Holy Land. — The Emperor of Japan will visit France in August, by the Suez Canal. — The Empress of Japan has given a liberal sum towards the erection of a Normal Training College for young girls.

The English Wesleyan Missionary Society, which began its work in Australia about sixty years ago, now has four annual conferences, 965 churches, 270 ministers, and 28,305 members. — In China there are 2,000 Methodist converts. — The Fiji Islands, which have lately become a colonial dependency of Great Britain, have for forty years been a missionary field for English Wesleyans, with glorious results. There are 1,414 schools, with 46,732 scholars, 1,000 places of worship, 109,250 hearers, 224,413 consistent Church-members. A vast change from the revolting cannibalism of 1835. — *The London Methodist*, of March 26, has an excellent article on "Life at High Pressure," showing the danger of excessive work, even in a good cause. It says: "We are a little afraid for those who are honored among the Methodist Churches, lest they should forget that they are serving at an altar of consecration, not at an altar of imitation — that it is life God desires from us, not death. Admitting that it is a noble thing to be regardless of self, and an heroic thing to cast in all our living, even all that

NEW ENGLAND CONFERENCE.

MONDAY — FIFTH DAY.

After devotional services by Dr. Steele, the examination of character was resumed, and on calling the name of Dr. Newhall a resolution expressive of the deep sympathy entertained for him by the Conference was adopted.

Brother Joseph Scott was granted a supplemental resolution at his request.

The connection with the Conference of members in good health and acceptability, who prefer secular work, independent of the call of the Church authorities, was voted inexpedient.

John F. Bassett was granted a location;

and John D. King was made effective, and transferred to the Providence Conference.

Bishop Harris made a thrilling address nearly two hours to the members, concerning his tour of missionary visitation around the world, for which he received the most cordial thanks of the Conference, and the hope was on motion expressed that all the Conferences might be favored with his interesting narrative, and also that the Boston University might secure its delivery to the students in that institution.

In the afternoon the solemn and impressive memorial services, upon the death of Revs. Edwin S. Snow, Sam'l Roy, James Judson Jones, Jas's A. De Forrest, Geo. S. Noyes, and E. H. Lescure, were observed, in the presence of a large and sympathizing audience. Rev. Dr. Thayer made an able address, at the conclusion of the reading of the memoirs by Brother Braman. It was a matter of much regret that the expressed desire of the Conference, that the memoirs of the deceased wives and widows of ministers be included in those touching observances, was, by some strange oversight, omitted at this service.

The evening witnessed an enthusiastic gathering to listen to Mrs. Rev. C. P. Taplin and Mrs. Rev. D. Richards, on the W. F. M. Society, at which Bishop Wiley presided. James Porter, Secretary of American Temperance Union; member of Bromfield St. Quarterly Conference.

supplied by S. S. Curry; Harrison Square, by — Collier; Jamaica Plain, Edward W. Virgin; Roslindale, Wm. J. Tolman; Washington Village, Wm. D. Bridge; Egleson Square, G. C. Osgood; Scandinavian Mission, to be supplied; City Missions, to be supplied. Newton, William E. Huntington, Newtonville, John C. Smith. Auburndale, Joseph M. Avann. Newton Upper Falls, William J. Pomfret; Newton Lower Falls, Andrew Baylies. Watertown, Franklin G. Morris. Brookline, Mark Tratton. Highlandville, Gilbert B. Bell; Nickle, J. Swinburne Winslow. Cochituate, Elias Hodge. Saugus, Joshua Gill. Holbrook, Franklin Furber. Millford, Porter M. Vinson. Mendon, to be supplied. West Medway, Loranus Franklin. Franklin, John N. Short. South Walpole, A. C. Godfrey. Walpole, to be supplied, Norwood, supplied by E. Day. Holyoke, Wellen N. Richardson. Northampton, Isaac H. Packard. Easthampton, Lorenzo A. Bosworth. Southampton, Henry Mathews. Greenfield, Albert C. Manson. Turner's Falls, Charles E. Seaver. Miller's Falls and Northfield Farms, supplied by C. B. Sherman. Gill, supplied by J. N. Jones. Bernardston, Nathaniel F. Stevens. Leyden and East Coterel, supplied by W. T. Miller. Celeraine, John W. Cole. Shurburn Falls and Buckland, Wm. H. Cook. Heath, Watson E. Cook. Rowe, supplied by Cha's Haywood. Charlemont, Ichabod Marcy. Conway, Edward R. Thorndike. South Deerfield, Nath'l J. Merrill. Amherst Circuit, S. Louis Rodgers. Pelham, Jonathan Neal. Williamsburg, Joseph Candlin. Florence, Raymond F. Holway. Hadley, to be supplied. South Hadley Falls, Wm. S. Jaggar. Ludlow Centre, Nath'l H. Martin. East Longmeadow, John Cadwell. Feeding Hills, N. M. D. Granger. Southwick, William H. Adams. Russell, Ivis Mesler. Chester, Eratus Burroughs. South Worthington, Nathan A. Soule.

Wm. F. Warren, President of Boston University; member of Tremont St. Quarterly Conference. Luther T. Townsend, Professor in School of Theology, Boston University; member of Bromfield St. Quarterly Conference.

George Prentiss, President of Wesleyan University; member of Bromfield St. Quarterly Conference.

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GEORGE WHITAKER, Presiding Elder (P.

O., Medford).

Springfield — Florence St., Frank K. Strat-

ton; State St., Robert R. Merrell; Trinity

Church, Merritt Hulbird; Grace Church,

John A. Cass. Wilbraham, Thos' W. Bishop-

op; Westfield, J. Alphonso Day; Glendale,

supplied by Amos B. Merrill. Chicopee,

Foxboro, Joslin S. Barrows; Chicopee Falls,

Charles F. Ely; Westfield, John H. Twom-

bly; West Parish, Cha's H. Vinton. Blan-

dard, George H. Hewes; Blandford, supplied

by E. Day. Holyoke, Wellen N. Richard-

son. Northampton, Isaac H. Packard. East-

hampton, Lorenzo A. Bosworth. Southampton,

Henry Mathews. Greenfield, Albert C. Man-

son. Turner's Falls, Charles E. Seaver.

Miller's Falls and Northfield Farms, supplied

by C. B. Sherman. Gill, supplied by J. N.

Jones. Bernardston, Nathaniel F. Stevens.

Leyden and East Coterel, supplied by W.

T. Miller. Celeraine, John W. Cole. Shurburn

Falls and Buckland, Wm. H. Cook.

Heath, Watson E. Cook. Rowe, supplied

by Cha's Haywood. Charlemont, Ichabod

Marley. Conway, Edward R. Thorndike.

THE SUNDAY SCHOOL.

Second Quarter.
Sunday, May 2.
Lesson V. Judges xvi. 25-31.
By REV. D. C. KNOWLES.

THE DEATH OF SAMSON.

Leader. 25. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport; and they set him between the pillars.

School. 26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

L. 27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

S. 28 And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at one avenged of the Philistines for my two eyes.

L. 29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

S. 30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.

L. So the dead which he slew at his death were more than they which he slew in his life.

S. 31 Then his brethren and all the house of his father came down, and took him, and brought him up and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

More than one hundred years had passed since Gideon had released Israel from the rule of Midian. But Israel forgot God as aforetime, and was again given over to oppression.

First the Ammonites subdued them, and after a successful revolt under Jephthah, and a short period of prosperity, the Philistines brought them once more into subjection.

It was during the oppressive rule of Philistia that Samson was born.

He was of the tribe of Dan, born at Zorah, a place about nine miles west of Jerusalem.

Special manifestations from heaven attended his birth, which indicated for him a marvelous history.

Nothing is told us of his early life, except that he performed wonderful feats in the camp of Dan.

From his childhood his person was untouched by a razor, and his strength unimpaired by the poison of alcohol.

He was consecrated a Nazarite from his birth.

He married a Philistine, against the wishes of his parents.

This alliance was of God, and was a link in the chain of events that led to the deliverance of Israel.

His miracles of strength among his enemies were many, and roused such opposition as finally to bring upon him great disasters.

No person in the Bible presents greater incongruities of character than Samson.

He seemed to be a combination of weaknesses and strength.

His calamities came from his silliness and sins, his successes from the good Spirit that rested upon him, but which he often resisted and despised.

God gave him great endowments, which he often shamefully abused.

Had he been obedient to the call of heaven his history might have been very different.

All of sorrow was of himself, all of triumph was of God. His tragic death was the fruit of his folly. It, however, is full of lessons that will repay a thoughtful and diligent examination.

When their hearts were merry. Their joy came from their conquest over Samson, which was attributed to their god, and celebrated with a festival, attended doubtless with drinking and revelry.

In the highest tide of self-gratulation some one made a proposition to bring out Samson, exhibit him before the populace, and banter him for a show of strength.

They had evidently lost all fear of his ability to do them injury, seeing that he was blind. A people who could make sport of a man shorn of sight, must have been debased to brutality.

The moral feelings of such an age were cruelty. We can have little conception of such a condition of public morals.

Such a thing would be impossible in our day, except among prize fighters and low groggeries. Think of the upper classes of society no better than lowest.

Out of the prison house. Having thrust out the eyes of their enemy they had also thrust him into prison, and chained him with chains. Here like a galley slave, they had laid his vast strength under tribute to grind their corn. From this menial service they brought him forth to act the part of a circus jester, and aid them in paying honors to their god for their victory over the divinely-appointed deliverer of Israel.

And he made them sport—doubtless by his ludicrous motions, groping around in his blindness.

It seems almost impossible to believe that Samson would have tried to make his enemies merry with voluntary jests or the actions of a buffoon.

His sense of injury would naturally have calmed his jovial nature into a settled passion for revenge. But there no accounting for the conduct of great geniuses. Such men frequently act contrary to reason and common sense. And Samson was such a man.

And they set him between the pillars—that they might the more easily see him in his antics.

Unto the lad. How are the mighty fallen! He who had carried on his shoulders the gates of Gaza, is now led like a child, by a child. Sinful folly strips us quickly of our manhood, and thrusts us down to weakness. Samson, led by a lad, is a symbol of a sinner, broken and wasted by the consequences

of sin, led passively about by the weakest of wills.

The pillars whereupon the house standeth. The broken columns found scattered through these lands to-day suggest the fidelity of this narration to fact. How this building was constructed is a matter of conjecture. But that a house of such proportions as this could have been supported by two central pillars cannot be disputed. Samson was doubtless familiar with the place, and makes his request of the lad with an intelligent purpose in his mind. His plea for rest is not but a blind for an opportunity for revenge.

Upon the roof above three thousand. Doubtless a flat roof, surrounded by trellis-work, and affording a full view of Samson in the large open court below. Underneath the roof, within the house, was a dense mass of men and women. The pillars against which he leaned were doubtless the uprights that supported the timbers that tied the vast structure together, and were the key to its architectural strength.

And Samson called upon the Lord. In his extremity he remembers Jehovah. He confesses by this act that power is of God, and not of himself. In hours of sorrow and desolation men pray. Prayer is the soul speaking to God, when brought by the varied experiences of life to the recollection of its own necessities and griefs. The hootings of a godless world have made many a man fly to Heaven for help.

Remember me. Samson is penitent. He feels that God has forsaken him for his trifling spirit, and careless, easy-going recklessness. His eyeless sockets and midnight gloom tell him that he is temporarily forsaken. Penitently he pleads for the return of the divine recognition. God had raised him up to destroy the enemies of Israel, and had endowed him with extraordinary qualities for such a task, but he had frittered away his life in grim humor, aimless pranks and mischievous expeditions. He had failed in duty, and now, a victim of the vices of his own great nature, he repents and calls for forgiveness and God's kindly sympathy.

Strengthen me. The task he proposed was Herculean. Though his hair had partly grown again, and had become the symbol and repository of power, yet he distracts all but God. He who had done so many deeds of might divests himself of all pride, and bows his head in the presence of his enemies, seeking strength of another. This recognition of God is what makes a man a hero.

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Obituaries.

Mrs. HELEN M., wife of Rev. D. W. LaLecheur, died March 24, at Lewisburg, Me., aged 35 years and 5 months. Sister L. came to our city two years ago, and her stay has been a constant blessing to the people among whom she moved. The good people of the Main Street Church all give the one testimony —“an intelligent Christian lady.” After a walk with God for eighteen years (nine years the wife and helpmeet of an itinerant minister), she leaves for her reward. Brother L. is left with two small children. For him we ask the prayers and sympathies of the Church.

Sister L. neared the city with great triumph. At intervals she sang, “I’m going home, to die no more” etc. An appropriate service was held at the residence of Brother LaLecheur, after which he left for her home in Kent, Carlton County, N. B. There, among her friends, the service was concluded by a sermon preached by Rev. Cyrus James, late of England. Text, Phil. i. 21. B. W.

ADALINE M., youngest daughter of Rev. H. S. Ramsell, of Providence Conference, died in this place March 19, aged 29 years.

Sister R. had rare intellectual capacity and refinement, and was also a child of God. Through grace she maintained a beautifully symmetrical moral character. She won the hearts of all by her unconscious sweetness of spirit, and even active kindness of heart. For about eight years she had been a member of this Church, and for about the same period she had been called to suffer almost constant sickness. Intense pain was a common experience, but never caused her to forget the wants or sufferings of others—never failed from her any expression or indication of impatience or discontent. To all who attended on, or visited her, she had words of kindly interest; and the absent ones were ever freshly in remembrance. For the lowly, ignorant, and even degraded, she had regard and sympathy, as well as for those more congenial to her own position and character. All classes honored and loved her. Possessed of uncommon mentality, it was her constant desire to regain health, and live. Life to her was a mission—and its work. She referred to the last that hers had failed of accomplishment, not seeing that the triumph of sweetness, patience, resignation, and untiring kindness, through so long a flight of affliction, was a great life-work. Her end was peace. As we expected, she laid her worn body, her weary spirit, and disappointed hopes at Jesus’ feet, and resigning all to Him, looked lovingly to the land of light and joy and life. Taking her last farewell of her loved ones, she bade them be surely ready to meet her when death called them. She leaves them a priceless legacy, in the memory of her character and affected household.

S. FOX.
W. Thompson, Conn., April 3, 1875.

Mrs. PATIENCE BAILEY died in Pawtucket, R. I., Dec. 31, 1874, aged 65 years.

Sister Bailey was born in Oak Parish, Somersetshire, England. At the age of 18 was converted among the Bible Christians. Her house soon became the home of the itinerant preachers of that branch of Wesleyans. In those early days she was frequently preached to herself. In 1857 she came to this country with her husband, and united with the Methodist Episcopal Church in Pawtucket. For seventeen years in this Church her consistent life has furnished a bright example of the fruits of faith in Jesus Christ. She was unconscious of outward things for some days before she died; but ejaculations of praise, love, and trust told of the communings of her soul. She has gone to her rest, yet the blessing of God abides with the afflicted household.

Died, in Lyndon, Jan. 12, 1875, Mrs. POLLY, wife of Cyrus Small, aged 64 years.

MARY ELLA, daughter of Ira and Hattie Warren, died at Cape Elizabeth Depot, Me., Jan. 25, 1875, aged 14 years and 10 months. Ella was naturally amiable, kind-hearted and lovely—the life and joy of the circle in which she moved. These characteristics were elevated, adorned and beautified by the religion of Christ. She was converted at the National Camp-meeting, at Old Orchard, last summer. Her conversion was clear, and the witness satisfactory and joyful. On her return home she immediately took a decided stand for Jesus, and labored to lead her young associates to her Saviour. She was soon consecrated to God in baptism, and received on probation by the writer. Her short life was an active consecration to her Saviour and His cause—ever ready in every good word and work. Her presence in the Sabbath-school (where she presided at the organ), her faithful attendance upon class and prayer-meetings and the preaching of the Word, was evidence that her heart was genuine. Soon after her conversion she was made joyful by witnessing the conversion of her father. Her sickness was short. Pneumonia, which has been so prevalent, and in many instances so fatal in this State, during the past winter, very soon took her from us. But she was ready. Calmly and peacefully—nay, victoriously, she met death. A few hours before she died she said, “God knows I have tried to do what I could, and now He calls me to come up higher; and oh, I am so happy—so happy!” Although this lovely one was thus early called from her pleasant home and from the loved circle in which she was so useful and so much loved, her influence will be long felt, and her memory dearly cherished. Her parents find the grace of God sufficient in this crushing affliction.

C. W. P.
HEPHZIBAH BAKER L. COUILLARD died in South Chesterfield, Me., Jan. 12, 1875, aged 81 years and 11 months. Sister C. was converted in 1811, joined the Methodist Episcopal Church, and until her death was one of its most devout members. She was faithful in all her Christian duties until her work was done at death. She died in the triumphs of faith, and is at rest from her labors, and her works do follow her. She leaves a companion and three children. May they meet her in heaven! J. F. COLE.

Died, of pneumonia, March 7, at the residence of her brother, Charles O. Baker, esq., of Methuen, Mrs. NANCY EATON, of North Reading, aged 75 years and 21 days.

Sister L. experienced the saving love of Christ in early life; she has since been a woman of consistent piety, and a worthy member of the Methodist Episcopal Church. She will be remembered by many as zealous for truth, strong in faith, given to hospitality, and abundant in good works. Her life was godly; her end was peace.

GEORGE J. JUDKINS.
Methuen, March 20, 1875.

A mother in Israel has departed this life. ANNA, wife of Daniel D. Starrett, died in South China, Me., March 3, aged 72 years.

She was converted when 15 years of age, under the preaching of the second sermon she had ever heard. She soon after joined the Methodist Episcopal Church, of which she has since lived a good and faithful member. During the last few days she could talk but little; however, however, to assure her friends that her hope was bright, and her rest sweet. A faithful wife, kind and devoted mother, she is not lost, but gone before.

W. B. JACKSON.

Died, in Washington, N. H., March 2, 1875, Mrs. SARAH W., wife of Amos Russell, aged 78 years.

Sister R. had shared the joys and sorrows of life with her husband nearly fifty-five years, and prior to his death there had not been a death in the family. Death came suddenly, but we trust it did not find her unprepared, though she could not converse after she was taken sick. She had been a member of the Congregational Church at Washington over half a century, but for a number of years had been a constant attendant at the Methodist Episcopal Church at Marlow. May God sanctify the affliction to the friends, and they be speedily met in heaven. I. TAGGART.

Died, in Augusta, Me., Feb. 28, MARTHA J. KIMBALL, aged 66 years, wife of Charles Kimball, esq. Sister Kimball was converted to God early forty years ago, under the labors

ways devoted, living by faith constantly, loving most ardently the Discipline and peculiar usages of the Church of her choice. Her parents and herself were among the first fruits of Methodism in this town. I have in my possession a class-paper, given to her father as class-leader by Joshua Taylor, in 1806. This was preserved by her, and found among her papers. Her father’s house (and she occupied the same house while she lived) was for many years the home of the weary itinerant Joshua Taylor, Asa Heath, Caleb Fogg, Lewis Bates, John W. Hardy, Aaron Lummi, Joseph Irson, Ebenezer Blake, John Adams, and a host of others of the fathers in the ministry, have been present, and slept in their humble dwelling. She was, of course, familiar with the rise and progress of Methodism in this town, and my worthy predecessor was greatly indebted to her for the facts, which he arranged and embodied into a most interesting history of the Church here, which he placed in his beautiful and legible hand, upon its records.

“She was not only faithful in the use of the ordinary means of grace, but it was her custom, on nearly every Sabbath when she could attend church, to give her testimony at the close of the sermon; and some of my predecessors have been heard to say that her preaching was more powerful than theirs. She lived near to God, and her addresses were truly powerful, producing a very marked effect upon the congregation.

As was her life, so was her death a continued triumph of grace. At one of his visits to her, during her sickness, the writer remarked, “you are all ready, I trust?” She replied, “truly I am; I have been sixty years getting ready, and now all is right.” At times she was very triumphant, shouting aloud the praise of Jesus. Thus she passed triumphantly home. The Church here will miss her prayers and faithful testimony. May they remember and heed them! D. B. RANDALL.

Cape Elizabeth Depot, April, 1875.

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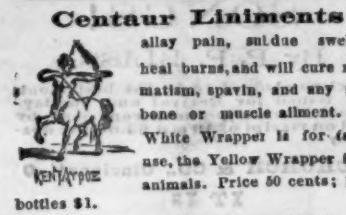
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Business Notices.



Centaur Liniments
alay pain, subdue swelling
heat burns, and will cure rheumatism, sprains, and any flesh, bone or muscle ailment. The White Wrapper is for family use, the Yellow Wrapper is for animals. Price 50 cents; large bottles \$1.

Children Cry for Castorin. Pleasant-take-a perfect substitute—Castor Oil, but more effective in regulating the stomach and bowels.

12

Some choice second-hand Theological and religious books for sale, at No. 15 State Street, Room 3, Boston, Mass. Call between 1st and 5 P. M.

22

CANCER,
Cured by DR. BOND'S DISCOVERY.
Remedies, with full directions, sent to any part of the world.
12 Send for pamphlets and particulars.
Address,
H. T. BOND, M.D., Penna. Cancer Institute
3208 Chestnut St., Philadelphia, Pa.
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"Buy Me, and I'll do you Good."
IT IS JUSTLY CONCEDED BY our leading physicians that Dr. FENNO's "Cure for Cancer and Hernia" is the best, safest and surest spring and summer medicine. The report reprinted in the "Advertiser" is an impartial review and counteract dyspepsia, liver complaint, constipation, piles, jaundice, gout, rheumatism, sciatica, pleurisy, scrofulous carbuncles, skin diseases, pimples and nervous debility. They are in great request, and the proprietors have now popularized it as a family medicine than any other yet discovered. Sold by all druggists, GEO. C. GOODWIN & CO., BOSTON, Wholesale Agents.

Leading Medical men patronize Dr. STRONG'S REMEDIAL INSTITUTE in SARATOGA, N. Y. It cures by its unusual application each disease, and especially those of Neuralgia, Lung Disease, and other Chronic Diseases a specialty. Send for Circular.

ALL QUIET.
We hear it almost daily said,
In different places who're we call?
"All quiet, all quiet, all quiet."
And has been ever since last Fall,
One "cause" why trade is so depressed,
Is that there's no business.
That's why so many are distressed;
This truth is felt by every one,
Let us, then, let us, let us, let us, let us,
Its lessons to the Boys repeat,
And close them" at GREGORY A. FENNO's,
Corner of Beach and Washington streets,
12.

SPECIAL NOTICE to our CUSTOMERS.—Excellence and a great variety of sizes of 10 to 15 feet long, just received at half price on account of slight imperfections in printing. These goods are strictly high grade, American, and of the best quality. We have also Sarsaparilla and Marquetry designs, in the highest style of the art, and are now prepared to supply them in any quantity. NEW ENGLAND CARPET CO., 55 Hanover Street, opposite American House, Boston, Mass.

FLOWN AUCTION.—We have just received 100 Heavy Boots in Amherst, Vt., Tapestry and Brussels, at a value.

NEW ENGLAND CARPET CO.,
55 Hanover Street, opposite American House, Boston, Mass.

TAPESTRY CARPETS.—Don't pay the high prices. Look on the New Stock of the

NEW ENGLAND CARPET CO.,
55 Hanover Street, opposite American House, Boston, Mass.

CARPETS.—We have this day received 282 rolls two-ply Carpets, subject to manufacture's terms, and will receive 200 more, varying in price which we shall sell for 50 cents per yard.

These Carpets are of the finest quality, fine colors, and very large and small figures.

The imitations do not materially affect the appearance.

They are believed to be the cheapest goods ever offered in this market.

NEW ENGLAND CARPET CO.,
55 Hanover Street, opposite American House, Boston, Mass.

MONEY Letters from April 5 to 12.

J. Allen, A. Y. Bailey, M. Bred, A. C. Crouch, J. W. Chandler, W. J. Clifford, B. Dyer, L. E. Dunham, L. Fish, W. C. Fursel, S. Ganett, H. H. Houghton, M. A. Harriman, E. H. Hall, C. W. Hopkins, Rev. Oliver E. Daggett, D. D. Rev. Gustavus D. Pike, Geo. W. Sheldon and Rev. William H. Moore.

GEO. W. SHELTON,

Sec'y Systematic Beneficence Society, Birmingham, April 2, 1875.

HERALD CALENDAR.

Suffolk County S. S. Teachers' Institute, at Bromfield St. Church, April 28, 1875.

International Convention of S. S. Workers, at Baltimore, May 11-13.

ESTATES CONFERENCES.

Conferences, Times, Places, Bishops, X-Hampshire, April 21, Haverhill, Mass., Haven, Vermont, "22, Bellows Falls, Vt., Haven, Maine, May 5, Bath, Me., Andrews, East Maine, "12, Calais, Haven.

It will pay to notice the beautiful Chamber Suits now finishing at Paine's Manufactury, 141 Friend Street. They will send Price List on application.

MANY SUFFER rather than take nauseous medicine. Sufferers from coughs, colds, influenza, sore throat, or tendency to Consumption, will find in Dr. Wistar's Balsam of Wild Cherry a remedy as agreeable to the palate as effectual in removing disease, 50 cents, and \$1 a bottle, large bottles much the cheaper.

The soothing, healing effects of Adamson's Botanic Cough Balsam are plainly experienced with the first dose. Its properties are little less than magic, yet it acts on well-known scientific principles, and because compounded in just the right manner to cure.

Washday is a holiday, thanks to Dobbin's Electric Soap (made by L. C. Grinnell & Co., Boston), which is rapidly coming into general use. It acts like magic, and bleaches clothing without injuring the fabric. Try it.

"IT IS PERFECT," is the brief criticism of thousands of our best music teachers after an examination of CLARKE'S NEW METHOD FOR THE PIANO FORTÉ — a work which is rapidly superseding methods heretofore in vogue — sent by mail for \$3.65. To be had at book and music stores. Lee & Walker, publishers, Philadelphia, Pa.

ANOTHER ORGAN. — The interest in the study of the Organ at the New England Conservatory of Music has become so intense and widespread that, for the accommodation of the increased number of pupils in this department, another Organ of two manuals has just been built by Mr. George H. Ryder, of this city. There are now in use in this institution eight Organs, including a large three manual instrument manufactured by the Messrs. Rock. Competent authorities agree in asserting that no musical school in the world affords so ample and excellent advantages for the study of this grand instrument as may be enjoyed at the Conservatory. Its expense begins next week.

CHICKERING PIANOS. — If "he who is not moved by concourse of sweet sounds is fit for treason, stratagem and spoils," it must be because he never listened to the clear notes of a genuine instrument from Chickering's factory. It is an institution of Boston, but known and famous the world over.

The Maine Central declines to make any reduction of fare. C. A. PLUMER, Conductor, Bucksport, April 16.

YARMOUTH CAMP-MEETING begins on Tuesday, Aug. 10. WM. R. BOWEN.

THE TRUSTEES OF THE MAINE CONFERENCE will hold their annual meeting in the room of the First Church, Bath, on Saturday evening, April 6, at 7 o'clock p.m., to attend to the following: 1. Hear the report of the Treasurer; 2. Fill any vacancies that may occur in the Board; 3. Elect officers for the ensuing year; and 4. Attend to any other business that may properly come before them.

A. W. POTTER, Secretary.

NOTICE. — The Annual Meeting of the Preacher Aid Society of the Maine Conference will take place May 5, at 4 p.m., in Wesley M. E. Church, Bath, Me.

K. ATKINSON, Secretary.

MAINE CONFERENCE. — Candidates for admission on Trial in the Maine Conference will meet the Committee at 1 o'clock P. M., J. R. MASTERMAN,

Bath, at 3 o'clock P. M., Tuesday, May 4. Atkinson, Secretary.

MAINE CONFERENCE. — Candidates for examination in the Studies of the Thirteenth Year are requested to meet the Committee at Wesley Church, Bath, at 3 o'clock P. M., Tuesday, May 4. Atkinson, Secretary.

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W. H. POSTER.

NEW HAMPSHIRE CONFERENCE. — Persons attending the N. H. Conference, and coming over to Concord, will be supplied with tickets for Concord, purchase tickets at reduced rates, to Concord, or conductors in the cars. Those coming over from the Montreal Road, and paying FULL FARE to Concord, will receive at the Conference FREE return passes from Concord. All persons at Concord above 12 years of age, will purchase special tickets at Concord, and receive a discount of 25% off the regular fare. Those who remain at Concord, will be given special tickets at the same rate. No reduction of fare over the Boston and Maine Road.

E. ADAMS, Secretary.

MAINE CONFERENCE — RAILROAD FARE.

All persons passing over the following Railroads to Conference will please observe these directions:

On the Maine Central (including all branches), buy regular tickets to Bath, paying full fare, and I will give you FREE return tickets to your place.

On the Boston & Maine, buy regular tickets to Portland, and I will give you FREE return tickets from Portland to your station.

On the Grand Trunk, by writing me, I will send you a certificate, which entitles you to a reduction of 25% off the regular fare, from Yarmouth Junction, and return, by paying your fare over the Boston and Maine Road.

I will give you FREE return tickets from Portland to your station.

On the Grand Trunk, by writing me, I will send you a certificate, which entitles you to a reduction of 25% off the regular fare, from Yarmouth Junction, and return, by paying your fare over the Boston and Maine Road.

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